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Ore lido ŏ'yawa 'n-dŏkitin pŏkin, neaku ol-meeki, ore ol-ŏ'yawa ol-lenywa, neaku menye 'l-Masaae pŏkin.

The one who selected something of everything became a barbarian, and he who received the fan became the father of all the Masai. 539*

'L-omon le-'ng-oloñg o ŏl-apa[1].

The story of the sun and the moon. 539* 821

Kitŏniñgo 'njere eiyama eng-oloñg ol-apa.

We have been told that the sun once married the moon.

Ore etaarate, nĕar ol-apa eng-oloñg el-lughunya; nĕar ai eng-oloñg ol-apa.

One day they fought, and the moon struck the sun on the head; the sun, too, damaged the moon.

Ore p'eidip aataarata, neata eng-oloñg ol-aro pe medol il-tuñganak aajo etŏboraki, neibor naleñg, nemeidim il-tuñganak áiñgurai meturukuny.

When they had done fighting, the sun was ashamed that human beings should see that his face had been battered, so he became dazzlingly bright, and people are unable to regard him without first half closing their eyes.

Kake meata ol-apa ol-aro, neidim il-tuñganak áiñgurai, medol ŏuru kutuk, negil eng-oñgu.

The moon however is not ashamed, and human beings can look at her face, and see that her mouth is cut and that one of her eyes is missing.

Ore ŏshi esuja eng-oloñg o ol-apa, nelilita te-'wŏji nĕbo, na ol-apa oituruk, nepwo 'ng-oloñgi kumok esuja ake.

Now the sun and the moon travel in the same direction for many days, the moon leading.

Ore nabo-oloñg nenáura ol-apa, neinepu eng-oloñg, nenap.

After a time the moon gets tired, and the sun catches her up and carries her.

Nenapi ol-apa 'ng-oloñgi are. Ore te-'ng-oloñg e-uni neiñgua te-'n-dŏyoroto e-'ng-oloñg.

She is carried thus for two days, and on the third day she is left at the sun's setting place.

Naa, ten eidipayu nenna-oloñgi uni, ore te-'ng-oloñg e-

At the expiration of these three days, i.e. on the fourth day, the

[1] It is curious that eng-oloñg, the sun, though regarded as a man, should be feminine, while ol-apa, the moon, which is looked upon as a woman, is masculine.

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oñgwan, nedol i-sirkon, neshir edolita ol-apa.

Ore te-'ng-oloñg e-imyet neitŏki aadol il-tuñganak oo 'n-gīshu.

Ore ten edol il-Maasae ol-apa, nenañgaki 'n-gäk araki 'soito te-'ng-aina e-kedyanye, nējo: 'Injooki en-gishon,' araki: 'Injooki eñg-gōlon.' Ore sii e-ñgorŏyŏni namena, ten edol ol-apa, nelepu kulle te-'ng-oti, nepukur too-'n-gujit naanyori, neisuaki ol-apa, nējo: 'Li-apa! Injooki en-gerai ai eserian.'

donkeys see the moon reappear, and bray at her.

But it is not until the fifth day that men and cattle see her again.

When a Masai sees the new moon, he throws a twig or stone at it with his left hand, and says, 'Give me long life,' or 'Give me strength'; and when a pregnant woman sees the new moon, she milks some milk into a small gourd which she covers with green grass, and then pours away in the direction of the moon. At the same time she says: 'Moon, give me my child safely.'

'L-omon le-'n-gäa o-'l-apa [1].

The eclipse of the moon.

Ten ĕä ol-apa, nepuku 'l-tuñganak pôkin—il-mŏruak, oo 'l-muran, oo 'ñgorŏyok, oo 'n-gera — neitururo te-boo, nerany ol-tuñgani ŏbo, nējo:

'Ol-orôsion li-orioñg añg!
Woiye! Oiyayo!'

Neiruk il-kulikae, nējo:

'Arbaseiya.'

Nerany nēja. Ore pe eñgas apiu ol-apa, nējo pôkin to-'l-toilo kitok:

'Apa tŏpiu!
Apa tŏpiu!'

When the moon dies (i. e. when there is an eclipse), all the old men and women, the warriors and children come out of their huts and collect together outside. One man then sings in a loud voice deploring the loss of the moon, and everybody present joins in the chorus.

They continue singing in this manner until the moon begins to reappear, when they all shout together as loud as they can:

'Moon, come to life again!
Moon, come to life again!'

Ore pe edol eidip atŏpiu ol-apa, nepwo 'ng-ajijik enye ñirura.

When they see that the moon has returned to her normal state, they enter their huts and go to sleep.

Neiko nēja ten ĕä eng-oloñg, nējo ake ten eñgas apiu eng-

They do the same thing when there is an eclipse of the sun, the

[1] Lit. the death of the moon.

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oloñg:

'Eng-oloñg tōpiu!
Eng-oloñg tōpiu!'

only difference being that when the sun begins to reappear they cry out:

'Sun, come to life again!
Sun, come to life again!'

En-gilepunoto o en-dōyoroto e-'ng-oloñg.

Ten eilepu eng-oloñg pe edoli enyokye naleñg, nājo 'l-Maasae esha eng-ai; ore ten edoli te-'muti edo, nāji ashōmo 'l-muran en-jore, eata e-wēji netaara.

Sunrise and sunset.

If, when the sun rises, the heavens are red, the Masai say it will rain; and if, when the sun sets the sky is the colour of blood, they say that there are some warriors out raiding who have been successful.

'L-akir.

Etii 'l-akir boi uni ooiyōlo 'l-Maasae.

Etii 'l-akir ille ooidikidiko, ninje ēji 'N-Gokwa, ninje eiyōlōunye 'l-Maasae 'njere esha eng-ai anake mesha.

Ten ebau ol-ōshi-apa ōjo 'l-Maasae Loo-'n-Gokwa, pe medoli 'n-Gokwa, neiyōlōu 'njere mekure esha. Amu edōyo te-illo-apa metabana neishunye 'l-apaītin lo-'l-oirujuruj, naa inna-kata eitōki ilepu.

Etii sii 'l-akir ōkuni ooidikidiko, ēji 'L-mōruak, neitōki astii kulikae ōkuni ooshepita

The stars.

There are three groups of stars with which the Masai are acquainted.

They know whether it will rain or not according to the appearance or non-appearance of the six stars, called The Pleiades[1], which follow after one another like cattle.

When the month which the Masai call Of the Pleiades[2] arrives, and the Pleiades are no longer visible, they know that the rains are over. For the Pleiades set in that month and are not seen again until the season of showers has come to an end[3]: it is then that they reappear.

There are three other stars, which follow one another like the cattle, called The old men[4], and again

[1] The Pleiades are seven stars (six of which are visible to the naked eye) situated in the constellation Taurus. They are above the horizon from September till about May 17. The coast people say: Kilimia kikizama kwa jua huruka kwa mvua, kikizama kwa mvua huruka kwa jua, when the Pleiades set in sun (sunny weather), they rise in rain; when they set in rain, they rise in sun.

[2] May. [3] June–August (*vide* p. 333). [4] Orion's sword.

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*539 ●821 te-kedyanye, nēji lello 'Ng-apyak.

Nējo 'l-Maasae, nēji pe eshepita 'ng-apyak kuldomóruak ōkuni, ējo p' eiyam, amu etwata 'l-móruak lenye.

Etii sii Kileghen, a ninye eiyōlōunye 'l-Maasae 'njere ekenyua; nēji ae-arna, Olakira le-'ng-akenya.

[182] Naa ninye ōomon i-figorōyok, ten eimutye 'l-muran te-'n-jore.

Etii Leghen, na ninye eiyōlōunyeki 'njere etaa ennedoli ol-apa. Naa eng-álo e-'n-dōyoroto e-'ng-oloñg etoníe Leghen, nedoli ake te-'n-deipa.

three others, which pursue them from the left, called The widows[1].

Now the Masai say that as the widows have lost their husbands, they are waylaying the old men in order to get married to them.

There is also Kileghen (Venus), and by this planet the Masai know that it is near dawn. It is in consequence also called The star of the dawn.

Women pray to Venus when warriors tarry in returning from a raid.

Then there is Leghen (Venus), which when visible is a sign that the moon will shortly rise. Leghen remains in the west, and is only seen in the evening[2].

Eng-añg o-'l-apa o eng-oitoi[3].

Ten edol il-Maasae p' eitau ol-apa eng-añg, nējo eata e-wēji netaaraki, nenotōki 'n-gīshu kumok, pa a eng-añg inna.

Ore sii pe edol eng-oitoi naim polos eng-ai, nējo enoto 'l-muran in-gīshu, pa a eng-oitoi inna.

A halo round the moon, and the milky way.

If the Masai see a halo round the moon, they say that a place has been attacked and many cattle captured. The halo is supposed to represent the cattle kraal.

Then again, if they see the road which crosses the sky (the milky way), they say that this is the road by which the warriors are taking their cattle.

[1] Orion's belt.

[2] The Masai have two names for Venus, Kileghen when seen in the morning, and Leghen when seen in the evening (cf. Lucifer and Hesperus, the morning and evening stars of the ancients).

[3] Lit. the moon's kraal and the road.

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Ol-akir'-aĭ

Etii en-dōki najo 'l-Maasae Ol-akir'-aĭ. Ten ejiñg em-ḅolos e-'ng-aĭ, pe esha eng-aĭ, neiyōlōu 'l-Maasae 'njere mekure esha.

Nējo 'n-gera 'Ol-kila le-papa' amu ti-araki neata 'mwain kumok; etii en-nanyokye, netii en-naibor, netii e-sambu. Nējo sii: 'Aisho papa amu enyoru.'

The rainbow.

There is something which the Masai call The rainbow, and if one is seen in the heavens whilst rain is falling, it is a sign that the rain will shortly cease.

Children call a rainbow 'Father's garment' on account of its many colours, one part being red, another white, and a third variegated. They also say: 'I will give it to father for he will like it.'

Ol-akira lo-'l-kidoñgoi [1].

Ten edol il-Maasae ol-akira lo-'l-kidoñgoi, neiyōlōu eibuñgu o-sina kitok, nēä 'n-gīshu, nelōtu sii ol-amĕyu, nesardakakīno 'l-tuñganak il-mañgati.

Ĕji opa eton eitu epwōnu 'l-Aisungun, nedol il-tuñganak ol-akira lo-'l-kidoñgoi, nepwo nabo-oloñg in-gera oo-'l-Maasae ĭirita 'n-gīshu, neitook ol-turoto. Ore p' eidip ĭn-gīshu aatook, nedol in-gera en-dōki panyori kake eikununo anaa en-giteñg natupukuo ti-atwa eng-are, neiputukuny, nēar, nebul, nepuku 'n-gipa ake anai o-sarge, nepwo aalĭkio ti-añg.

Ore pe eniñg ol-oiboni, nējo: 'Tini kindōkĭ aadol ol-akira lo-'l-kidoñgoi, nepwōnu en-gop

Comets.

When the Masai see a comet, they know that a great trouble will befall them, the cattle will die, there will be a famine, and their people will join the enemies [2].

It is said that a comet was once seen before the Europeans arrived, and as some Masai children were watering the cattle at a pond after herding them, a creature resembling an ox but green in colour issued from the water. The children were frightened, and killed it. They then disembowelled it, and found that its body was full of caul-fat instead of blood. On returning to the kraal they related what had occurred.

When the medicine-man heard the story, he said: 'If we see another comet, people who are green in colour

[1] Lit. the star of the tail.

[2] The Dinkas have a similar tradition (Kaufmann, *Schilderungen*, p. 122).

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aũg il-tuñganak oonyori epuku ti-atwa eng-are. Ore ten ĕari, nemepuku o-sarge, epuku 'n-gipa ake.

Ore p' eitōki aadol il-tuñganak ol-akira lo-'l-kidoñ-goi, nepwōnu 'l-Aisungun. Nĕji opa meata 'l-Aisungun o-sarge, eata 'n-gipa ake too-'seseni.

will come out of the water and visit our country. Should they be killed, caul-fat instead of blood will be seen issuing from their bodies.'

Shortly after the appearance of the next comet the Europeans arrived. It was formerly believed that they had no blood, and that their bodies were full of caul-fat.

Ol-mōtōnyi[1].

Ten edoli en-giwañgata eiwañg te-'n-dōyoroto e-'ng-oloñg te-'n-gata o-'l-amĕyu, nĕjo 'l-Maasae ol-mōtōnyi le-'ng-aĭ ōosh eng-are too-'n-aipuko, naa eng-are inna naiwañg.

Sheet lightning.

If during the months of hunger[2] sheet lightning is seen in the west, the Masai say that there is a big bird of the heavens beating the water with its wings, and that what one sees flashing is the water.

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'L-omon loo-'n-dare o eng-aĭ o eng-oloñg.

Ten esha eng-aĭ, nĕjo 'n-gineji: 'Etaara 'yook il-mañgati,' neipiri, neisudori; nĕjo 'n-gerra: 'Eela 'yook yĕyo,' neitashe te-'ng-aĭ.

Ore ten ōosh eng-oloñg, nĕjo 'n-gerra: 'Etaara 'yook il-mañgati,' nepwo disudori to-'l-oip; nĕjo 'n-gineji: 'Eela 'yook yĕyo,' netoni te-'ng-oloñg.

The story of the flocks and the rain and the sun.

When it rains, the goats say: 'The enemy have beaten us,' and they run away and hide themselves; but the sheep say: 'Mother has oiled us,' and they remain out in the rain.

When the sun burns fiercely, the sheep say: 'The enemy have beaten us,' and go and hide themselves in the shade; but the goats say: 'Mother has oiled us,' and stay in the sun.

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'L-omon le-'n-gewárie o en-dama.

Etiakaki 'yook aajo en-gewárie ol-lee o en-dama e-ñgorōyōni enye.

The story of the night and day.

According to tradition the night is a man and the day his wife.

[1] Lit. the bird.

[2] *Vide* p. 333.

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Nəjökîni enna amu 'l-tuñg-anak oogol epwei aaar kewárie, neitobiriaho 'n-gituak dama.

The origin of this is due to the fact that men, who are strong, go and fight the enemy at night time, whilst women can only work by day.

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'L omon le-'ng-aï o en-gop.

Kitōniñgo aajo eng-aï eiyama opa en-gop.

Nəji nəja amu ti-araki anaa 'l-tuñganak eboitare, nətii en-gop abori, nətii eng-aï shumata. Naa, ten ōoshu eng-olofig araki ten esha eng-aï, nebau abori, anaa ol-lee o e-figorōyōni.

The story of the sky and the earth.

We understand that the sky once married the earth.

Haec verba dicere volunt. Ut maritus supra feminam in coitione iacet, sic coelum supra terram. Ubi lacet sol et cadit imber, terra calorem recipit et humorem: non aliter femina hominis semine fruitur.

En-gikirikir oo-'l-oshon.

Ten enifig il-Maasae eikirikira en-gop, nəjo kulikae, 'l-muran ookwet epwo en-jore, nəjo kulikae, ol-doinyo oikirikira.

Earthquakes.

When the Masai feel a shock of earthquake, some say that a number of warriors are going on a raid, others, that a mountain is trembling[1].

Em-buruo e-'n-gop.

Ten edol il-Maasae epuku em-buruo te-'n-gop, anaa Ol-doinyo le-'ng-AI[2], anaa Gilgili, nəjo etii en-duroto kitok atwa en-gop, nepuku en-derit enye.

Volcanoes and steam-jets.

If smoke or steam issues from the earth, as for instance at the active volcano Donyo Engai or at the steam jets near the Gilgil river, the Masai say that there is a large deposit of chalk lying beneath the surface and what one sees is dust.

[1] When the Bari feel a shock of earthquake they believe that the mountains are fighting (Kaufmann, *Schilderungen*, p. 13), and the Kéri say that all earthquakes originate from a prominent ridge of hills in their country (*Emin Pasha in Central Africa*, p. 5).

[2] Lit. God's mountain.

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514 576 201 Ten eñgasaki 'n-gera kutiti 'l-tuñganak tasati naleñg, nenotaki 'ng-amulak il-tasati, nējōki: 'Mikitajapa eng-Aī.'

Naa, ten eñgasaki 'l-muran il-tuñganak kituak, nenotaki kulikae-kituak ing-amulak ing-aik.

● 821 514 789 Naa, ten edol ol-Maasani en-dōki neitu ae-oloñg edol, anaa ol-akira ōdōyo, nenotaa 'ng-amulak, nējo: 'I'usho! imbira 'l-mañgati!' nējo sii: 'Telekwaki.'

514 789 [551] [063] Ore sii ten erikīno, neipot il-meneñga araki eng-arna o-'l-tuñgani ōtua, nenotaa 'ng-amulak. Ore sii ten eniñg il-omon torok injere etua ol-tuñgani ōje, nenotaa 'ng-amulak, nējo: 'I'usho, eng-Aī, mikiatá 'n-giyaa.'

514 177 Ore p' eiter aapwōnu 'l-Aisungun kunna-kwapi, pe edol il-Maasae, nenotaa 'ng-amulak, amu etējo: 'Eitu kidól il-tuñganak anaa kullo.' Nēji sii: ''L-oibonok kituak kullo-tuñganak.' Ore pe epik ol-Aisungui ol-tuñgani ol-chani, nējōki ol-tuñgani: 'Tonotakaki 'ng-amulak p' aishiu.' Nēji eng-arna 'l-Ōjuju amu eata 'l-papit kumok.

If small children salute very old men[1], the latter spit on them, and say: 'May God give you long life and grey hairs like mine!'

Then, when warriors greet old men[2], the latter frequently spit in their hands before allowing the young men to grasp them.

If a Masai sees something phenomenal, such as a shooting star, he spits several times and says: 'Be lost! go in the direction of the enemy!' after which he says: 'Stay away from me.'

Again, should he forget, and call somebody who is dead, or mention the name of a deceased person, he spits. Should he hear any bad news, such as the death of some person, he spits, and says: 'Be lost, O God, we have no ears.'

When the Europeans came to these countries and the Masai saw them for the first time, they used to spit, for they said: 'We have never seen people like these.' They also called them medicine-men, and if a European gave a Masai medicine, the latter asked him to spit on him to heal him. Europeans were formerly called 'L-Ojuju owing to their being hairy.

[1] *Vide* p. 287.

[171] [113] [2] It is customary amongst the Bari people for old men (fathers or grandfathers) to take children's heads between their knees and spit slightly on them to bless them (Mitterrutzner, *Die Sprache der Bari*, p. xvi).

[3] *Vide* p. 284.

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Il-mōtīo.

Eitau 'l-móruak loo-'l-Maasae 'l-mōtīo too-'l-oik loo-'n-gineji, araki too-'mōwarak oo-'munyi, araki too-'l-oiri-enito; kake mēok naleñg ol-kumbau too-'l-mōtīo, ōok too-'n-gumeshin, araki enyaal.

Pipes.

Old men amongst the Masai make pipes of goats' bones, rhinoceros horns, or pieces of wood. They do not, however, smoke much; they prefer to take snuff or chew tobacco.

'N-gataltin e-'ng-oloñg.

Eata 'l-Maasae 'n-gataltin enye e-'ng-oloñg o e-'n-gewárie.

Etii en-dama, netii sii en-deipa.

Ore en-deipa naa en-gata napwōnunye 'n-gīshu añg, etaa en-nedōyo eng-oloñg.

Netii tara, naa inna-kata eton eitu eirura ol-orere.

Netii kewárie, a ninye embolos e-'n-gewárie, netii en-nicosōhwani, na inna-kata etaa en-nēkenyu, a ninye ōjo 'l-Ashumba: ''Saa tomon.'

Netii en-doruna, araki pe esir, en-oshi-kata pe enyokyenu en-gilepunoto e-'ng-oloñg.

Netii en-dadēkeny, naa inna-kata eilepua eng-oloñg.

Etii sii 'n-gataltin naaji eipira eng-oloñg, o etushughōte 'l-oipi, o e-mutii.

The divisions of the day[1].

The Masai have various names for the divisions of day and night.

There is day (as compared to night) and evening.

The evening is the time when the cattle return to the kraals just before the sun sets (6 p.m.).

There is also the time called Nightfall, or the hour for gossip (8 p.m.); this is the hour before people go to bed.

Then there is the night, midnight, and the time when the buffaloes go to drink—this latter is the hour before the sun rises, (which the Swahili call *Saa kumi* (4 a.m.).

There is also the time called The blood-red period *or* When the sun decorates the sky: this is the hour when the first rays of the sun redden the heavens (6 a.m.).

Then there is the morning; this is after the sun has risen.

There are also the hours called The sun stands *or* is opposite to one (midday), The shadows lower themselves (1–2 p.m.), and Afternoon.

[1] The Dinka divide their day in much the same manner as the Masai (Kaufmann, *Schilderungen*, p. 131).

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'N-gataĭtin oo 'l-apaĭtin.

Etii 'n-gataĭtin oñgwan oo 'l-apaĭtin tomon o aare.

'L-apaĭtin lo-'l-oirujuruj:

1. Kara-ōbo. Ninye ol-le-'n-gidipata e-'ng-aĭ oo-'n-Gokwa, o ol-oiter ol-ari.

2. Kipern. Eiperno 'ñgorō-yok aajo meata 'n-gīshu kulle.

3. L'-iarat. Etōito 'n-gujit, etaa 'iarat ake ooata 'n-gujit naanyori.

'L-apaĭtin lo-'l-amōyu:

1. Pushuke. Ninye eitapukye 'l-kāk, áibuñgu 'n-dapuka.

2. 'N-duñgus. Ninye oñgusurari aishunye pe esha eng-aĭ o-'l-tumurel.

3. Ol-oiborare. Eibor ingatambo.

'L-apaĭtin lo-'l-tumurel:

1. Ol-gisan. Ninye ol-le-'m-bolos lo-'l-tumurel, nemeshaiki 'wējitin pōkin eitau 'l-orighaishi anaa 'l-kesen.

2. Ol-ōdalu. Ninye edalunye eng-oloñg, eidipa ataaha eng-aĭ o-'l-tumurel.

3. Loo-'n-gushu. Ninye ol-le-'n-gidipata e-'ng-aĭ o-'l-tumurel, nesuji 'n-gīshu 'n-daritik naaji 'n-gushu.

Seasons and months.

There are four seasons and twelve months [1].

The months of showers:

1. June. This is the month after the rain of the Pleiades and the first month of the ye[illegible]

2. July. Th[illegible]n wrangle and squabbl[illegible] the cows give but little mi[illegible]

3. August. The grass having become dry, food for the cattle is only found in the valleys.

The months of hunger:

1. September. The trees flower in this month.

2. October. This is the last month of hunger. When it is finished the lesser rains may be expected.

3. November. The clouds become white.

The months of the lesser rains:

1. December. This is the month when the lesser rains fall in showers and the ground looks like stools or cloths for carrying children in.

2. January. The sun comes out again, and the lesser rains stop.

3. February. This is the last month of the lesser rains, when flocks of small birds (Buphaga ?) follow the cattle.

[1] The Dinka have two seasons and twelve months (Kaufmann, *Schilderungen*, p. 131).

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'L-apaitin le-'l-leñgon:

1. Kuj-orok. Ninye eshaiye eng-ai oo-'n-Gokwa, neroku keper too-'ng-atambo, neata e-rukenya, nēji kuju.

2. Oäni - oiñgok. Ninye epushunye 'l-oiñgok, nēāni tiañg meimin.

3. Loo-'n-Gokwa. Ninye edōyórie 'n-Gokwa.

The months of plenty:

1. March. This is the month when the rains of the Pleiades commence. The clouds become black, and heavy mists hang about.

2. April. The bulls have to be tied up in the kraals to prevent their being lost.

3. May. The Pleiades set in this month.

Ore ten eidipayu ol-apa loo-'n-Gokwa, pe esha eng-ai naleñg, nējo 'l-Maasae: 'Etorikine 'yook, elle-apa Loo-'n-Gokwa.' Naa, ten ōosh eng-oloñg, p' eidipayu ol-apa ōji ol-oiborare, nējo aii: 'Etorikine 'yook, elle-apa Ol-oiborare.'

Should the rains still continue at the beginning of June, the Masai say: 'We have forgotten, this is May;' and should the hot season not be over at the commencement of December, they say: 'We have forgotten, this is November'.'

827 'N-alimen, o en-giōget o en-dasing, oo 'mweiyani.

Yawning, hiccoughs, sneezing, and illnesses.

Ten enya 'l-tuñganak oo-'l-Maasae 'n-alimen, nēji eata 'n-jo. Naa, ten enya en-gerai kiti, neibuñg figotonye too-'l-[856] kimōjik en-gutuk enye, amu ōure mebaari aaku kitok anaa 'l-meek.

When the Masai yawn, they are said to be sleepy. If a small child yawns, his mother grasps his mouth between her fingers to prevent it from stretching and becoming big like the savages' mouths.

Ore ten eata 'l-tuñganak engiōget, nēji eince in-giri.

If a person has hiccoughs, it is believed that he will eat some meat.

Ten ōasing ol-tuñgani, nējo openy: 'Ol-tuñgani láipoto.' Nējo kulikae-tuñganak ootii: 'Mikitagolo (eng-Ai) el-lugbunya,' araki: 'I'risha.'

When a person sneezes, he says to himself: 'Somebody is calling me.' If other people are present, they say to him: 'May God make your head hard,' or: 'Have good health.'

753 Ten emweiyu 'l-tuñganak

When a Masai falls ill, it is said

[1] The thirteen lunar months of the solar year are doubtless thus accounted for.

According to Hollis, p.275, /xvi cont./ the Pleiades are only six stars among
821 the Masai, likewise in the pictorial representations of South Arabian
171 tomb inscriptions (in contrast to the seven circles of the Babylonian
174 Nergal symbol); the name of the bearers of the religious tradition
192 of the Masai, el-kiboron, coincides strikingly with the expression for priest, kabîr, in the old Minaean inscriptions of Yemen (2).

[576] 2. Quite remarkable also is the correspondence of the Masai custom that when one is inside with her he plants his spear in front of the hut so that another will not enter (Merker, p. 109 and p. 158) with the similar custom among the southern Arabs (here only staff instead of spear) given by Strabo (Book 16). -- Also that the "speaker" stands at the head of the warriors is reminiscent of South Arabia (cf. kail, chief, actually speaker, as well as saijid, "master," probably has the same etymology, cf. Syrian sewîd, speech).

192 The specifically Ethiopian word dengel, "virgin" (originally prob-
197 ably "young woman" in general), is the same as the Masai en-
194 dangile, "young woman" (after the circumcision); tongs, el-garamet, is the Arabic el-kullâbat, and cowbell, eng-gurugur, the Arabic al-gulgul, en-abere, spear, perhaps the Arabic el-ibra, needle. The name of the liana species mogongera, from which the Masai take a fragrant wood for therapeutic purposes (Merker, p. 27 and cf. p. 196, ol-magirigiriani, a vanilla-scented perfume), is very reminiscent of the South Arabian name for frankincense, mugr, just as in general the reiteration of the second half of a word, popular among the Masai (for example, gadardar, a /xvii/ tree name, airaiarai, a shrub), is likewise in turn a peculiarity of Ethiopian, where it is used especially for the formation of color names (warakrik, gold-green : Hebrew jeraḳraḳ, hamalmil, green, but also dabarbir, backlike : hill, and the Tigre plant names goodefdafe, endufduf, amferfare, and handugdug). All these
[114] are definite traces that make Merker's naming of the Masai as an originally Semitic and then, more specifically, an Arabian people seem fully justified.

/22 cont./

613 Masai, is foreign to them. God rewards them for their virtue by
[157] protecting their herds against predatory animals and thieves. It is not supposed to have yet happened that one of their cattle was
613 killed by a lion or otherwise stolen. The El kiborón are particularly
789 esteemed by all the other Masai on account of their ability to cause
821 rain. The author one day saw such a rainmaker at "work" near a Masai kraal. He was lying on the ground under a big leather apron such as is worn by old men, so that one could see only a slight movement of the arms and now and then hear a soft murmur. After a while he stood up and explained that rain would "soon" come. Since I had had rain during the preceding night in the camp six hours away, it is very probable that here, too, it had not failed to appear for very long and thus saved the reputation of that rain artist.

613 The only slight differences in the customs of the El kiborón lineage compared with those of the other lineages will be discussed in the individual sections.

/23/ II.

000 Kraal. -- Construction and arrangement of the huts. -- Stall for the livestock. -- Types of kraals. -- Polygyny: the principal wife. -- Property relations, exchange of wares, earnings: family head. -- Expelling and separation of the family members. -- The family kraal. -- Daily life. -- Work. -- Foods. -- Tobacco. -- Honey beer. -- Play. -- Household equipment.

361 In the vicinity of a few shade trees and a small brook the Masai villages lie scattered in the burning hot steppes. They are circular kraals (eŋg áñ, ŋg aiñti or eŋg anáśa, ŋg anás [Fig. 2]), which are formed by a ring of huts (eŋg adji, ŋg adjidik) built close to one another. A kraal contains 20 to 50 huts. At two places opposite each other are found the entrances (eŋ gischomi) three to
342 four meters wide. Since the Masai, as nomads, continue to live
361 in one place only as long as they have good pastures for their livestock, the huts are /Ill. 5 appears here/ built easily and casually out of material available everywhere.

/158 cont./

805
[821]

This week, according to the tradition of the Masai, once in the dim past began on a new-moon day. Since then its succession has run through months and years, without consideration of the moon.

The Masai reckon according to lunar months, which in ordinary life are taken as having 30 days. They differ very essentially from the lunar-month reckoning customary elsewhere in that they do not start with the day of the new moon, but rather this day is already the fouth one in the Masai month. The designations for the days are the following:

1st day: ebor ol aba nabo.
2nd day: ebor ol aba 're.
3rd day: ebor ol aba uní.
4th day: ertaduage duo ol aba, the moon is to be seen; more rarely also ebor ol aba uigwan.
5th day: ebor ol aba oimíšt.
6th day: ebor el aba olle.
7th day: ebor el aba nabiachana.
8th day: ebor ol aba isiíšt.
9th day: ebor ol aba endorot.
10th day: ebor ol aba tomon neggera (2).

2. neggera from the verb-ger = to be silent.

11th day: ebor ol aba tomon-ebo.
12th day: ebor ol aba tomon-aré.
13th day: ebor ol aba tomon-uní (or tomon-eguni).
14th day: ebor ol aba tomon-uigwan.
15th day: ebor ol aba tomon-oimíšt or ol gadet = the one looking across. The rising full moon looks across at the sun not yet set.
16th day: (ol aba) tomon olle or ol onjóri = the greenish one (3).

3. In addition to this counting, there also runs a second one, which, from the 16th on, counts the days of darkness (en aimen). In this, the 16th day is eschomó nabo en aimen, the 17th eschomo

/159 cont./

805 The 10th day, as tomon ngeere, as the final day of the first decade.

The 15th day, as ol gadet and final day of the eig ebor ol aba.

[777] The 16th day, as ol onjuri: it is the unlucky day for war and the initial day of en aimen (= the darkness).

[779] [784] The 17th day, as ol onjugi: it is the most important unlucky day in daily life, but on the other hand, is regarded as a lucky day in war: on the ol onjugi people do not change dwellings, do not shave their heads, and do not undertake any circumcision.

The 18th day to 20th day, as en ubiele.

The 20th day, as en ekiboshe, on which the boys belonging to the El kiboshe lineage are circumcised, and as the final day of the second decade.

The 21st day to 23rd day, as ngolo.

[784] The 24th day, as initial day of the en aimen ramb: on it no sacrifices may be offered, and frequently too, just as on the subsequent en aimen ramb days, no circumcision is to take place.

The following days up to the end of the month, as en aimen ramb.

Within these days, the 4th, 10th, 17th, 24th, and 1st are again especially familiar.

805 • 821 132 Three months form a season: four seasons, the year (ol ari). The names of the seasons are:

Ol dameti, that is, the time of little rainfall, which precedes the great rainy season. This falls in the ol gukwa, named after the Pleiades, which then rise low on the western horizon.

/160/ Then follows the ol aimoijoroi, the season of the lighter after-rains, and then the ol ampiti, the period of hunger, of drought.

The months of ol dameti are: 1. ol gimas, in which the grass and sheep bring forth young: 2. ol ebilis, that is, the heat of the sun: 3. ol gukwa.

The months of en gukwa are: 1. le ayar, formed from er ayar = green valley. The rain, which has fallen meagerly up to now, has been sufficient to cover with fresh green the valleys and deeper lying places in the otherwise still yellow, dry steppe. 2. en sambas, the dark, gloomy one. The sky is cloudy, it rains a great deal, the days are gloomy and dark. 3. ol dariarua, formed from aemari = fat: the cattle soon become fat because of the young, fresh grass.

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/10th cent./

805 821 132 The months of the ai sirelgenet ever 1. le legarje sirelgenet, also called ellai eilah, that is, the tied-up bulls. As a result of the rich fodder of the recent months, they have become wild; in the pasture they would be constantly fighting with one another, hence they are separated. 2. keine (= middle) sirelgenet, or also, but more rarely, called ai ele. 3. kelgarsh, that is, cold; cool weather distinguishes this month.

805 821 132 221 269 [576] The ai engis starts with the month kiah, that is, noise and strife. The pasture is sparse and as a consequence the cows give too little milk to satisfy all the people. Everyone tries to appropriate for himself some of the milk from the livestock of others, through which strife and brawls arise. Finally the milk no longer extends to necessitous societies, and the majority of the warriors with a few cattle move into the forest for sweet eating, which usually lasts not only through the entire month, but also even over the next month of ai dalgen or ai dalen or ai dalgarsh, since even then the milk is still very scant. The name seems to be formed from the word ai gaelcarsh = food scarcity. Not until the beginning of the third month, of the keelergen, do they return to the levels. From the abundant meat meals they feel very strong, and the heavy use of nerve-stimulating roots has affected their nerves to a high degree, and almost daily one or another has a fit of rage (1).

1. Cf. XIX. Nerve Ailments.

805 The Maasi do not count years. Rather, they designate the year after the event seeming to them the most important one that happened during it, for example, after a livestock epidemic, a drought, the death of the high chief, a war expedition especially rich in spoils, etc. (2).

[571] 2. Just as the Babylonians, even in the 1st millennium B.C., did not count the years, but gave each year a name after an outstanding event in it, especially after the deeds of the king. One proceeded similarly

/Bird cont./

905 work. Every day they receive the best food in abundance. Here,
911 however, in accordance with God's command, each one may marry
only one wife. The other world, like the earth, is divided into
individual lands, each of which is intended for the souls of one people,
so that the person who arrives there will find his deceased relatives.
Bad human beings are denied this paradise; they are driven into a
barren, waterless desert. Those not so bad also gain entry into
paradise through God's grace, though not to live in carefree happiness,
but to do hard work.

919 This is the Maui religious doctrine as it is handed down and
taught by the old men. The supernatural explanation of natural
[96] phenomena has nothing to do with the religious doctrine. In them
one sees only the works or expressions of God and therefore observes
at least the more powerful ones with something like reverential awe.
It should be expressly emphasized that it is only a matter of this and
not, say, demonstrative, the deification of personified natural forces.

926 The sun (nāg ahni) is regarded largely as a reflection of God.
• 921 like the gloriously colored morning and evening redness. The clouds
mark God before the eyes of mankind, they surround him. From them
he looks down on the hustle of the earth. This seems to explain why
the Maui call the redness of the morning and evening sky 'Ng ai
ma'ingi, the clouds 'Ng ai uahea, and the blue, cloudless sky 'Ng ai
ranch. These literally mean "the red God," "the white God," and
the "black God," but should properly be translated as "the divine
red," "the divine white," and "the divine black," for actually the
people see in these phenomena no gods and nothing godlike or to be
worshipped like him. It should also be mentioned here that God,
who in ordinary speech is always called 'Ng ai, is often called 'Ng
ai ranch or Hai ranch, that is, the black God, in the prayer songs to
be discussed later. The Maui themselves do not know any explan-
ation for these strange word-formations, and I have not been able
to learn anything from them from which an interpretation could be
derived.

/926/ More infrequent than the above explanation for the sun
is the one that it and the moon are servants of God, whose duty is to
illuminate the earth. In this the sun is regarded as feminine, the

/206 cont./

776 821 [777] moon as masculine, corresponding to their word formation, eág aíoó and oi aba. That this view is not peculiar to the Masai, but was somewhat uncritically adopted by them is evident from the fact that to a question about the reason for it one is given a very childlike reply, if any at all. "The sun has to work all day, the moon only a few hours at night, consequently the overworked sun is probably a woman, corresponding to the earthly performance of work!" Others again have the sun and moon married; sometimes the former is the man, sometimes the woman in this marriage; it is only certain that both travel, one behind the other, toward the west, where the common hut stands in the clouds. Where the tendency toward personification [[777]] of natural phenomena is peculiar to a people, one must expect that firm views exist at least about the most important and most frequent ones, and therefore the uncertainty in these explanations also shows that it is a matter of something that the Masai adopted, without having any understanding of them.

The first-born child of 'Ng ai, the girl Barsái, brings to human beings the greatest benefit, the rain, and thereby shows that God is satisfied with the doings on earth. His eldest son, Ol gurugur, announces through thunder and lightning that God is angry with human beings because of their bad behavior and at the same time admonishes them to improve. A rainbow is the sign that God is satisfied with the doings of the Masai and is therefore well disposed toward them. Wind and storm are the raging of a wrathful God. Hail announces coming 821 rain. A fireball (bolide) shows that now plentiful rain will fall and 787 that the people will be spared misfortunes, such as livestock epidemics and pox. A comet, on the other hand, means misfortune; sickness and death will befall human beings and livestock. Upon the appearance of a very bright comet in the eighties there soon followed the great livestock epidemic, rinderpest and tuberculosis.

821 776 The Milky Way is the path along which the children of 'Ng ai wander as bright stars. From here they observe the doings of mankind and report on them to God. Other stars are his eyes; now and then one of them shoots forward from there toward the earth, in order to see more accurately -- a shooting star. Venus, which the Masai call en kilegen, announces rain through particularly bright

/816 cont./

821 light. The nubes minor and major /the two Magellanic Clouds/ are
[816] two lakes from which the cattle of 'Ng ai drink. The Pleiades
(ŋ gaiwa), through their rising in the west, announce the onset of
the great rainy season named after them. In Orion λ and the two
small stars beside it form a constellation called 'ɨ golia = the
widows. The stars δ, ε, ζ, β and the two small stars on a line with
it form another constellation. In it δ, ε and ζ are three ɛl murvo
who are about to marry three widows. /207/ This constellation is
called 'ɨ gapiak = the remarried widows, in contrast to the three
[814] 'ɨ golia, who stand alone. The two large stars in Centaurus (ɔl
erugo) and the four principal stars in the Southern Cross are boys who
[187] tend the cattle of 'Ng ai, which are represented by the small stars of
the Milky Way. A ring around the sun or moon heralds rain. For
the warriors on an expedition this phenomenon is regarded as prom-
ising rich spoils. Just as sun and moon have made a kraal for them-
selves, so will the warriors on their way have to lay out such a one
for the captured livestock (1).

[823] 1. For the cardinal points (e' lubot Eŋ ai =
the sides of God) the Masai have the following
names: North = Kĩpeikĩɔ or Kĩpeikĩɔ, which
also designates the land of the original home.
South = e' mẽrɛi, i.e., the battle; it is the
direction in which the Masai traveling south
always had to endure new battles against the
long-settled ɛl mgg. East = engilebunoto eŋg
ɛlɔŋ = the sun rises. West = endoijoroto eŋg
ɛlɔn = the sun sets.

782 In case of distress, danger, sickness, or other calamities, all the
people pray to God. Otherwise the men say a prayer mostly only on
special occasions, whereas the women pray daily, mornings and
[184] evenings. Children do not pray at all in some districts, in others only
the girls pray, and in still others all children learn it at the age of
[823] six to eight, usually through their mother. In praying, one turns the
face to the north, or in the morning toward the rising sun and in the

19: Talbot E-4,5 (1956-1962)1964 FL12 Masai FL12

132 Rainfall: Rainfall is relatively high in the neighborhood of Lake Victoria and becomes lower toward the east. The gradient in average annual rainfall is from around 40 inches in the west to about 20 inches near the Rift. Near Lake Victoria there is significant rainfall throughout the year and dry periods are relatively short. Throughout most of the rest of the study area there are significant dry periods, and rainfall is considered to fall in two periods, the "long rains" of March through May, and the "short rains" of November and December. However, examination of the records show that throughout the study area there appears to be one long but discontinuous rainy season extending from November through May, with peaks in March and April, and sometimes a decline in rainfall in January. [121] Possibly the reason for the widespread belief in two distinct rainy seasons, even on the part of residents in the area, is the nature of the rains. During the peak of the traditional long rains, in March and April, the cloud cover is general at least during the afternoons, when it amounts to a high overcast. For most of the rest of the year rainfall comes from less general storms or showers which pass quickly, or occasional general but brief storms. In the traditional short rains the overcast and rains are more widespread. During the period between the rains, late December